

Our Methodist Heritage⁺

Think back to the beginnings of Methodism. One man, who had his heart “strangely warmed” and entered a dynamic relationship with Jesus Christ, had a burning desire to save souls. A by-product of his concern for the welfare of others was helping them resolve their physical and social needs as well. Through his efforts, British society was transformed in such a way that the improvements there prevented the type of revolution that devastated France.

John Wesley¹

Look at European history and you will quickly realize that Great Britain is one of the few nations that have not undergone a civil war in the past 200 years. Some scholars credit the fact that Britain escaped the political turmoil faced by other European nations to the spiritual movement started by John Wesley, the founder of Methodism. Methodists around the world celebrated the 300th anniversary of Wesley’s birth June 17, 2003, in Epworth, Lincolnshire, in England, the 15th son of the rector Samuel Wesley and his wife Susanna. .

+ + +

Introduction*²

The life of John Wesley, in its varied and far-reaching manifestations, is one of the greatest stories of religious faith and practice of all time. His mother Susanna gave him and the other children a splendid education in the Bible, the classics, philosophy, history, and languages – all of which prepared him well for his formal studies in London and at Oxford University. When in college, John and Charles Wesley founded the “Holy Club” at Oxford. At that time, only 5 or 6 members of the House of Commons even went to church.

After his ordination, John and his younger brother Charles went as missionaries to the Indians in the colony of Georgia, returning 2½ years later to England. They both sought to find that deeper spiritual experience which both had diligently and prayerfully sought.

John’s heart-warming experience in a little meeting one evening off Aldersgate Street in London on May 24, 1738 marked the beginning of the great evangelical movements of Methodism.

Empowered by God, Wesley went forth from Aldersgate to preach throughout the British Isles, his desire being to spread scriptural holiness over the land and to bring men and women to new spiritual vitality in Christ. Never had one man been known to have preached to so many people over so long a period of years. He travelled from fishing coves to open fields, from farm hamlets to industrial cities, from the Channel Islands to the northern outreach of Ireland and Scotland, preaching the good news of Jesus Christ. Never overcome by persecution, he was often met by hostile mobs, but continued preaching until he melted their hearts. Men and women walked miles to hear him, miners going to work at four o’clock instead of five to listen to John Wesley. For more than a half century he took the Word to the multitudes, including great numbers who had never really heard the gospel. The Methodist societies were formed within the Church of England, and the spiritual life of the land was given new hope and impetus.

Wesley’s concern was for the whole person, as he ministered to mental, physical, and spiritual needs. Like a knight-errant in righting the social wrongs of the world, he was an opponent of war and slavery, drunkenness, gambling and monetary exploitation, and a defender of the crown and orderly government and the rights of the poor.

He had a broad knowledge of herbs and medicines, his book on natural methods of curing diseases being widely distributed in the 18th century; these talents combined with prayer for the healing of the sick. Many are the accounts in his Journal of the healing of the mentally and physically afflicted through the power of faith. Wesley’s keen interest in psychic phenomena, together with his disciplined mind, made him a remarkable investigator of every kind of supernormal activity. He makes references to the gifts of the Spirit to be developed and used by consecrated Christians.

When he died in London on March 2, 1791, the Methodist societies he had so well organized and supervised had become a tremendous source of spiritual strength for the English-speaking world, with the Methodist Church already a growing body in the new United States.

A prolific writer, Wesley’s Journal alone consists of eight volumes. A reading of these fascinating books reveals a great soul who drew direction, purpose, and an indefatigable power from his continual awareness of

the presence of God. Prayer was the heart of Wesley's life. His keen consciousness of the nearness of God and the invisible world made it possible for him to accomplish so much good in the world. When a portion of his Journal was published in 1776, he wrote:

I am sensible there are many particulars in the ensuing Journal which some serious persons will not believe, and which others will turn to ridicule. But this I cannot help, unless by concealing those things which I believe it my bounded duty to declare. I cannot do otherwise while I am persuaded that this, and all His marvelous works, that they ought to be had in remembrance. I have only to desire that those who think differently from me will bear with me, as I do with them; and that those who think, with me, that this was the most glorious work of God which has ever been wrought in our memory, may be encouraged to expect to be themselves partakers of all the great and precious promises, and that without delay, seeing "Now is the accepted time! Now is the day of salvation!"

Wesley's religion was experimental and practical. He lived by his faith in Christ. His beliefs were based on the Scriptures and verified in the crucible of his own personal experience. He wanted every person to know Jesus Christ as Lord and Redeemer, and this was the governing passion of his long and fruitful ministry.

Believing firmly in the providence of God, he filled his Journal with accounts of answers to prayer, purposeful visions and dreams, the healing of the sick, and he lived accordingly. His religion was one of everyday practice, and in this it becomes a never-ending source of inspiration and help to all who come to know this great servant of Christ.

+ + +

Wesley's theology emphasizing God's free grace & the responsibility of the individual to embrace that grace made a difference in 18th- and 19th- century British society, as he and his followers preached the message of free grace to all people, including the lower classes.

While "grace" or salvation is a gift from God, once a person embraces or accepts God's grace, he or she has the responsibility to act on it. With this in mind, Wesley and his movement founded numerous schools for the poor and homes for orphans, as well as churches. The movement also emphasized visitation with prisoners and evangelism to all. This again was a spiritual and not a political movement.

While a student at Oxford, he participated in the "Holy Club" with his brother Charles, who later became a great hymn writer, and George Whitefield, who became one of the greatest evangelists of the spiritual movement known as the "Great Awakening" in the 1700s and 1800s. Because of the Holy Club's methodical ways of looking at religion, the group at Oxford became known as "Methodists."

He measured five feet three inches tall and weighed 128 pounds at the most physically mature time of his life.

The state-sponsored Church of England was in need of reform due to lack of attendance and other problems, so Wesley as a minister of the church worked to reform it. He did this by serving briefly as a missionary to Georgia, which ended with mixed results and led to his return to England.

Turning Points

Four events marked major turning points for Wesley and the development of Methodism as a world force. The first was his experience on the ship taking him to the New World on what would later be his unsuccessful "mission" trip to America. During a fierce storm that twice threatened to break the ship and fearing for his life, a terrified John Wesley observed a group of German Moravians whose calmness astounded him. After the storm he talked with one of the Moravians and asked him if he were frightened?

The man replied, "I thank God that I was not."

Wesley continued, "Were your women and children afraid?"

The man responded, "No, because we are not afraid to die."

Later in Georgia he quickly noticed the lasting joy that this group of people had during all of their problems and trials. This made a continuing impression that started him to thinking about a deeper faith and spirituality that he didn't have.

This spiritual witness of the Moravians led to his association with Peter Boehler when he returned to England and the second turning point in his life. Boehler told him that it was possible that an “instantaneous” experience could give Wesley a faith similar to that of the Moravians. Then on May 24, 1738, while attending a Moravian prayer meeting at Aldersgate, he had such an experience when his heart was “strangely warmed.” Until then, Wesley had been seeking to know God in a direct and personal way. He knew in his heart that he did truly trust in Christ for the forgiveness of his sins and for salvation. His relationship “came alive” at that moment. He immediately wanted to share his experience with his brother Charles and rushed over to see him – only to learn that he had experienced a similar conversion three days before!³

A third turning point was Wesley’s decision to preach in open fields. As a “high” churchman, he had been hesitant to speak outside the confines of a church. However, with Whitefield’s encouragement and because Anglican pulpits were systematically closed to him, he began a career of preaching “wherever two or more” were gathered. When Epworth Church which Wesley’s father had pastored for many years was closed to him, he stood on his father’s tomb in the church yard and spoke on the text, “The kingdom of Heaven is not meat or drink, but righteousness and peace and joy in the Holy Ghost.”

During the early part of his “outdoor preaching” he once spoke to an estimated 3000 people – more than he had been accustomed to preaching from an indoor pulpit. His text that day was, “The Spirit of the Lord is upon me because He has anointed me to preach the Gospel to the poor.”

He preached to people from all walks of life – a famous example being miners on their way to and from the mines. In this way, he reached many who had never set foot in a church.

The fourth turning point which led to the rapid spread of Methodism both in England and in America came through his mother Susanna. John had returned late to London from a busy schedule and found that a layman had prayed and read the Bible, even though laymen were not permitted to do so. He was very angry and was about to find and scold him when his mother interrupted John and in her very direct manner said, “John, he has as much right to read and preach the Scriptures as you have. He is a Christian. Furthermore, he did very well indeed!”⁴

The idea of the laity preaching was shocking to Wesley – just like the idea of outdoor preaching, but as he prayed about it he sensed the Lord leading him to do exactly that. The idea of laymen and laywomen in ministry enabled the number of gospel “preachers” to be multiplied many times over that of using only ordained clergy.

These four factors in addition to the pureness of the gospel were chiefly responsible for the rapid spread of the “Methodist societies” all over England and later throughout the New World.

S.T.E.R.

Wesley developed the concept of “S.T.E.R.” for what he realized would be a balanced life for the Christian disciple. This can be thought of as a table with the center and main leg being Scripture and three other supporting legs which are tradition, experience, and reason. Of the four Scripture is primary.

Scripture is the primary source of Christian doctrine and guidance for human spirituality, priority, and activity, since the writers of the Bible were inspired by the Holy Spirit to communicate the truths of God and His plan for reconciliation with humanity. John Wesley was a “man of one book” (homo unus libri) as his guide for life.

Tradition helps all Christians to share a common heritage and emphasizes that personal salvation and social justice are twins that go together, along with the idea that God provides for our needs as we are doing His work.

Experience is the world’s reality of what the Scripture teaches and guides us to do. It is through experience that we come to know the truth and applicability of biblical teachings to human lives.

Reason reflects our human understanding of the supernatural truths taught by the Bible. While we need to have a faith that understands that there are truths beyond our human comprehension, we also need to have a faith that can be applied in practical, reasonable ways using the world's resources to be as effective as possible.⁵

Broadened Ministries

Through his preaching, people began discussing and thinking about not only theology but the social ills of the day and the best ways of addressing them. He helped establish schools and medical clinics for the poor throughout Britain as well as places of worship. Wesley's discussions were not limited to members of his own movement and the Anglican Church but included members and leaders of other denominations including Moravians, Calvinists and Catholics.

The American Frontier

After the American Revolution, Wesley commissioned Francis Asbury and Thomas Coke to go to the United States to help organize Methodists there; he enjoined the two men to "Offer them Christ." Methodism was part of the wave of popular religious movements that came into the United States within a generation of independence. During this wave of religious fervor, American Christianity divorced religious leadership from social position, and declared the moral responsibility of everyone to act and think for himself or herself.

Circuit Riders

At the same time, the first Methodist circuit riders appeared preaching throughout the American frontier. John Wesley's Methodist plan of multiple meeting places called circuits required an itinerating force of preachers. A circuit was made up of two or more local churches (sometimes referred to as societies) in early Methodism. In American Methodism circuits were sometimes referred to as a "charge" with a charge that contained only one church being called a station. The traveling preachers responsible for caring for these societies, or local churches and stations, became known as circuit-riders, or sometimes saddlebag preachers. They traveled light, carrying their belongings and books in their saddlebags. A pastor would be appointed to the charge by his bishop. During the course of a year he was expected to visit each church on the charge at least once, and possibly start some new ones. They distributed Bibles and books as well as Methodist periodicals, and these materials were often the primary reading materials for the early pioneers. Circuit riders were also teachers and paved the way for the establishment of Methodist schools and colleges across the frontier. They came in all types, but with few exceptions were God-fearing men with legendary persistence who had an intense desire to spread the gospel message across the frontier while overcoming numerous hardships, obstacles, and dangers. Ranging far and wide through villages and wilderness, they preached daily or more often at any site available be it a log cabin, the local court house, a meeting house, or an outdoor forest setting. Unlike the pastors of settled denominations, these itinerating preachers were constantly on the move. Their assignment was often so large it might take them four or five weeks to cover their territory. At the end of a year the pastors met with the bishop at annual conference, where they would often be appointed to new charges. After the new appointments were fixed, there would be intense horse-trading with those circuit riders who had the largest circuits vying for the best horses. Brother Harwood in New Mexico asked how to begin and was told: "Get your pony shod. Then start out northward via Fort Union, Cimarron, & Red River until you meet a Methodist coming this way... thence westward and eastward until you meet other Methodist preachers coming this way. All this will be your work." "I saw at once that I had a big field."

Francis Asbury (1745–1816), the founding bishop of American Methodism, set the pace. He traveled 270,000 miles and preached 16,000 sermons as he traveled the circuits. Peter Cartwright (1785 –1872) described the life of the circuit-rider. He wrote in his Autobiography: "A Methodist preacher, when he felt that God had called him to preach, instead of hunting up a college or Biblical Institute, hunted up a hardy pony, and some traveling apparatus, and with his library always at hand, namely, a Bible, Hymn book, and Discipline, he started, and with a text that never wore out nor grew stale, he cried, 'Behold, the Lamb of God, that taketh away the sin of the world.' In this way he went through storms of wind, hail, snow, and rain; climbed hills and mountains, traversed valleys, plunged through swamps, swollen streams, lay out all night, wet, weary, and hungry, held his horse by the bridle all night, or tied him to a limb, slept with his saddle blanket for a bed, his

saddle-bags for a pillow. Often he slept in dirty cabins, ate roasting ears for bread, drank butter-milk for coffee; took deer or bear meat, or wild turkey, for breakfast, dinner, and supper. This was old-fashioned Methodist preacher fare and fortune.”

Not only did the preacher face physical hardship, but often he endured persecution. Freeborn Garrettson (1752–1827) wrote of his experience: “I was pursued by the wicked, knocked down, and left almost dead on the highway, my face scarred and bleeding and then imprisoned.” No wonder most of these preachers died before their careers had hardly begun. Of those who died up to 1847, nearly half were less than 30 years old. Many were too worn out to travel.

What did they earn? Not much in dollars. Bishop Asbury expressed their reward when he recruited Jesse Lee, “I am going to enlist Brother Lee. What bounty? Grace here and glory hereafter, if he is faithful, will be given.”⁶

After one pioneering family had pulled up its wagon and staked out a homestead, the man saw a rider slowly approaching the campfire. He reached for his rifle and told his wife and two children to get inside of the wagon. As the stranger rode up and reined in his horse, the man looked him over then warily asked him, “You ain’t one of them Methodist preachers, are you?”

The stranger silently nodded his head, “Yes.”

Cursing, the man lowered his rifle and said, “I left Georgia and moved to Alabama to get away from you! Then we left there and come here to Mississippi so we wouldn’t see the likes of you! Now here you are!”

The circuit rider thought for a minute and then replied, “Waal now, I can understand yore movin’ so much tryin’ to get away from us. And if you go as far out West as you can go, you’ll see some of us. When you die, if you go to heaven you’ll see some of us. And if you go to hell, you’ll probably see some of us there too, so you might ought to get used to us!”

Peter Cartwright

Peter Cartwright was a nineteenth-century circuit-riding Methodist preacher. He had a reputation for being a hard preacher and an uncompromising man. He had lived a rough life drinking, fighting, gambling, and getting into stuff that was outside the law. When he was nineteen, he had a life-changing experience with Jesus Christ. This turned his world upside down, and he was on fire to spread the gospel.

One Sunday morning as he was about to take the pulpit of a local church, he was told that President Andrew Jackson was in the congregation. He was warned not to say anything out of line, anything that might be controversial to the President.

Cartwright stood to preach and immediately announced, “I understand that Andrew Jackson is here. I have been requested to be guarded in my remarks. Andrew Jackson will go to hell if he doesn’t repent.” The congregation was shocked. They sat in stunned silence, wondering how the President might respond. Jackson didn’t flinch. After all, he was known as “Old Hickory” to the people.

After the service, President Jackson sought out Peter Cartwright to shake his hand. He said, “Sir, if I had a regiment of men like you, I could whip the world.” A military man, this was the greatest compliment the President could give anyone else.

Another time, Cartwright was told of a place dominated by a bully who bragged that he would never let any preacher into “his town.” This man was the owner of the local tavern. Peter rode to that town, sought out the man, challenged and fought him. As he said later, “It took me singing three stanzas of “All Hail the Power of Jesus’ Name” before I subdued him.”⁷ The bully became one of Cartwright’s avid supporters and donated his then-former saloon to his ministry.

Usually the circuit riders did not meet such hostility but were rather well-received by people who were anxious to hear of the latest news from “back East” and what was happening in neighboring homesteads, or to have a child baptized or a couple’s wedding performed – sometimes after-the-fact. When riding into a settlement of several homes, the Methodist preacher would often be taken in by one family who would feed him and give him a place to spend the night; another family might take his horse and care for it overnight; a third family might get together a supply of food and water for him to take on his trip to the next village; yet another

family might provide one of the men to ride several miles with the preacher and point out the trail to him as he continued his journey.

After the circuit riders had done their pioneering work and converted enough people, a small church might be built by the families and land offered to one of the preachers if he would settle down – especially if one of the local girls had her eye on the man. Through this process countless Methodist churches were established literally from coast-to-coast across the expanse of the United States.

When Methodism came to America it was a civilizing force in the development of this country. As the frontier swept westward, Methodist circuit riders took the gospel message to settlers and lives were changed. Although clergy of the more established religions decried the “sect” of Methodism and predicted it would die, by the second half of the nineteenth century it had expanded greatly, outnumbering the other faiths. During those times, if you were to go into a village and find two churches, the chances were good that one would be Methodist. Methodism came to be known as “America’s church.”

Wesley’s Final Years

By the time he died in March 1792 at the age of 88, John Wesley had lived a long and eventful life. His attitude toward encroaching old age was to ignore it for as long as possible and always to keep his mind active. And it could be said that, as he grew older, Wesley’s life was the very antithesis of ageism (discrimination on grounds of age).

As an octogenarian, Wesley seems to have spent his last years very much in a series of triumphal tours. Commonly, as the veteran evangelist passed through towns and villages, the streets would be lined with excited crowds.

While in his 80s, he still rose regularly at 4 a.m. and generally preached at 5 a.m. During his lifetime, Wesley was estimated to have given more than 45,000 sermons and to have traveled (mostly on horseback) a distance equivalent to ten times round the world. He wrote 233 books and pamphlets and helped with the writing of up to 100 more. All of this seemed to have stimulated his mind.

“It is true, I am not so agile as I was in times past,” Wesley reflected at the age of 85. “I do not run or walk so fast as I did; my sight is a little decayed.... I find likewise some decay in my memory with regard to names and things lately past; but not at all with regard to what I have read or heard 20, 40 or 60 years ago. Neither do I find any decay in my hearing, smell, taste or appetite...nor do I feel any such thing as weariness, either in traveling or preaching. And I am not conscious of any decay in writing sermons; which I do as readily, and I believe as correctly, as ever.”

If the face of the younger Wesley, as depicted in portraits, was rather wane and ascetic, then the face of the very old Wesley was said by one historian to be “mellow, gracious and beatific.” His wavy, white and silken locks of hair, expansive brow, aquiline nose and firm jaw, together with “his clear, ruddy complexion, his penetrating, kindly eyes and his radiant, permeating cheerfulness” all combined to give him the appearance of an old, saintly man. It was while in his 80s that Wesley once walked the streets of London for several days, collecting money for the poor.

By this time, the fury of the anti-Wesley mobs was no more. Indeed, many who once had cursed him were now praying for him. And not a few establishment clergymen who had long thundered against him from their pulpits were imploring him to preach from those same pulpits. Clergymen turned out everywhere to hear him preach, and even Church of England bishops were said to be in Wesley’s open-air congregations at this time. The tide had indeed turned.

The fact that Wesley’s famous letter of support to the great anti-slavery campaigner, William Wilberforce, was written at the age of 88, in the last week of his life, exemplifies his clarity of mind to the last.

Wesley died in London on March 2, 1791, at the age of 88. He had preached his last sermon but a few days earlier, on February 23rd.

It is interesting that, even in death, Wesley’s conviction and faith shone through. His funeral instructions had included the request that his body be buried in nothing more costly than wool. His last will and testament stipulated that whatever remained in his bureau or pockets should be divided equally among four poor itinerants, whom he named. To each of the traveling preachers within the connection, he bequeathed copies of

the eight volumes of his sermons. And ordering that neither hearse nor coach take part in his funeral, Wesley requested that six poor men, in need of employment, should be paid a pound each to carry his body to the grave.

For several days, Wesley's body lay in state in his City Road chapel, where thousands of people filed silently past. In order to avoid any large-scale disturbance, the actual hour of his interment was kept secret from the public. The funeral was conducted by torchlight and concluded before dawn.

All of Wesley's burial instructions were observed punctiliously. His faithful medical adviser and loyal disciple, Dr. John Whitehead, delivered the funeral address, and an itinerant preacher performed the last rites.

Millions of Methodists from around the world (to include the author) have since visited Wesley's Chapel in London, England, where the founder of the Methodist movement is buried.⁸

Legacy

John Wesley's legacy lives on in many ways. He preached this way for more than 53 years, traveling on horseback (and later in life in a carriage) more than 250,000 miles throughout the British Isles, the equivalent of ten times around the world. He preached over 40,000 sermons.

His legacy to education is in 124 colleges and universities in the United States alone, including schools such as Duke and Emory, plus 13 seminaries and Africa University in Zimbabwe.

A prolific writer he authored over 5,000 books, pamphlets, sermons, and tracts.

He was very frugal, yet generous with his money. Toward the end of his life when his income had increased significantly he still lived on £28 and gave the poor £92. During his lifetime he gave away the equivalent of \$160,000 to the poor and penniless. He had a "lending" fund to relieve workmen, who would have had to pawn their tools for much-needed money during a financial emergency. This fund exists today and has inspired "lending closets" and "food pantries" in churches all across America.

Wesley, an Anglican priest, started what became the third largest Christian denomination in the United States and the world⁸ and became the father of over thirty others ranging from the Salvation Army, the Church of the Nazarene, the various African-Methodist Episcopal (A.M.E.) churches, all the way to those in the Pentecostal tradition.¹⁰ At the time of his death his followers numbered over 79,000 in England and over 40,000 in America, but by 1957 there were over forty million Methodists around the world.¹¹

All of this through the efforts of one person who had a life-changing experience with Jesus Christ – the man John Wesley.¹²

+ + +

* The narrative in the Introduction is reproduced almost verbatim from the pamphlet "Methodist Heritage of Power Evangelism" by The Most Reverend L.S. Ayo Ladigbolu, Methodist Archbishop of Nigeria. Permission granted by Archbishop Ladigbolu.

+ + +

Some of this material was previously printed in the book *At the Crossroads* by Allen O. Morris. Permission Granted.

1. Extracted from: "John Wesley's impact lives on" by Paul L. Whalen" and "At the Roots of Methodism: Wesley remained active to the end" by John Singleton. Paul L. Whalen is a lawyer and law professor residing in Fort Thomas, Kentucky. He is also an adult Sunday school teacher at Highland United Methodist Church there. This is reprinted courtesy of the *United Methodist News Service (UMNS)*; Nashville, TN; release #3355; July 9, 2003. John Singleton is former assistant editor of the *Methodist Recorder* newspaper in London, England, and currently full-time administrator for the Methodist churches and social projects in the Tower Hamlets area of East London. *UMNS*; Nashville, TN; release 10-71BP{100}; March 12, 2002.

2. "God Has No Grandchildren" by Rev. Larry Eisenberg, Tulsa, OK; 1995, pp. 20-21.

3. *Ibid*, p. 23.

4. *Ibid*, p. 25

5. God's Little Devotional Book for Leaders, p. 235.

6. Dr. Belton Joyner from the North Carolina Conference of the UMC; The Rev. Ben Sharpe, Fayetteville District of the UMC., North Carolina Conference.

7. Whalen and Singleton.

8. For a period during the nineteenth century the Methodist Episcopal Church was the largest Christian denomination in the United States, and remained the largest Protestant Christian denomination until the late 1980s.
9. Eisenberg, 27.
10. Pamphlet entitled “Susanna Wesley – The Mother of Methodism” published by Yorba Linda UMC, Yorba Linda, California; p. 3.
11. *Church in Bondage*.

For more information on our Methodist heritage, see *The Heritage of American Methodism* by Kenneth Cain Kinghorn, published in Strasbourg, France by Edition du Signe; and *If Saddlebags Could Talk* by Frederick E. Maser and Robert Drew Simpson, published by Providence House Publishers, Franklin, Tennessee.

Further Reading

- + Brewer, Earl & Mance Jackson. *Wesleyan Transformations*. Atlanta, GA: ITC Press.
- + Coppedge, Dr. Allan. *John Wesley in Theological Debate*. Wilmore, Kentucky: Wesley Heritage Press, Francis Asbury Society, Asbury Theological Seminary, 1987.
- + Coyner, Bishop Michael J. *Prairie Wisdom*. Nashville, TN: Abingdon Press, 2000.
- + Dallimore, Arnold A. *A Heart Set Free, the life of Charles Wesley*. Westchester, Illinois: Crossway Books, 1988.
- + Davey, Cyril. *John Wesley and the Methodists*. London, England: Marshall Morgan & Scott, Ltd., 1985.
- + Garber, Dr. Paul Neff.. *The Methodist Meeting House*. New York, NY, 1941.
- + Gill, Frederick C. *Through the Years with Wesley, an Anthology*. Nashville, Tennessee: The Upper Room, 1983.
- + Gilliland, Dean S., Editor. *Is the World Still Our Parish?* Bristol Books, Ltd., 1991.
- + Keysor, Charles W. *Our Methodist Heritage*. Wilmore, KY: Good News, 1973.
- + Kinghorn, Kenneth Cain. *The Heritage of American Methodism*. Strasbourg, France: Edition du Signe, 1999.
- + Ladigbolu, The Most Reverend L.S. Ayo; Methodist Archbishop of Nigeria. *Methodist Heritage of Power Evangelism* (in book form).
- + Maser, Frederick E. and Robert Drew Simpson. *If Saddlebags Could Talk*. Franklin, Tennessee: Providence House Publishers, 1998.
- + McGee, Dr. J. Vernon. *Thru the Bible with J. Vernon McGee* (6 volumes). Nashville, Tennessee: Thomas Nelson Publishers, 1981.
- + McNeer, May and Lynd Ward. *John Wesley*. Nashville, TN: Abingdon Press, 1951.
- + Newbigin, Leslie. *Truth to Tell*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1991.
- + Oden, Prof. Thomas C. *The Rebirth of Orthodoxy*. San Francisco, Ca: Harper, 2003.
- + *Perspective on American Methodism, Interpretive Essays*. Ed. by Russell Richey, Kenneth Rowe, Jean Schmidt. Nashville, Tennessee: Abingdon Press, 1993.
- + Rogers, Harold. *Harry Denman*. Nashville, Tennessee: The Upper Room, 1977.
- + Scott, Drs. James & Molly. *Restoring Methodism*. Dallas, TX: Provident Pub., 2006.
- + Spann, Prof. Glen. *Evangelicalism in Modern American Methodism*: Ann Arbor, MI: UMI Dissertation Services, 1994. (UMI Number: 9523868. Tel.: 734-761-4700)
- + Stokes, Bishop Mack. *The Holy Spirit in the Wesleyan Heritage*. Nashville, Tennessee: Abingdon Press, 1985.
- + Tuttle, Jr., Robert. *John Wesley His Life and Theology*. Grand Rapids, Michigan: The Zondervan Corporation, 1978.
- + Willimon, Bishop William H. and the late Dr. Robert L. Wilson. *Rekindling the Flame*. Nashville, Tennessee: Abingdon Press, 1988.
- + Vulliamy, C.E. *John Wesley*. Westwood, NJ: Barbour and Company, Inc., 1985.
- + Wakefield, Gordon. *Fire of Love*. New Canaan, CT: Keats Publishing House, 1977.
- + Warner, Dr. Lacey. *The Method of our Mission*. Nashville, TN: Abingdon, 2014.
- + Wesley (Study) Bible. Nashville, Tennessee: Thomas Nelson Publishers, 1990.

- + Wesley, John. *A Plain Account of Christian Perfection*. Kansas City, Missouri: Beacon Hill Press of Kansas City. Reprinted from the complete original text as authorized by the Wesleyan Conference office of London, England, in 1872.
- + Wesley, John. *The Holy Spirit Power*, Alachua, Florida: Bridge-Logos, 2003.
- + Wesley, John. *The Works of John Wesley*. Grand Rapids, Michigan: Baker Book House. Original Journals (Oct. 14, 1735 – Oct. 24, 1790), Sermons, Essays, etc. This 13 vol. ed. reprinted from the 1872 ed. by Wesleyan Methodist Book Room, London.